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Marpon and Flammarion , 1886(pp.. 139 - 186).

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I

FROM THE FIRST TIME TO THE DEFINITIVE EXPULSION IN 1394

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FROM THE FIRST TIME TO THE DEFINITIVE EXPULSION IN 1394

The 'RE Jews came in Gaul after the Romans. In the IVth century, around the year 353, they murder on the banks of the Durance, an officer who, having ruled Egypt, returned to Gaul in order of the Emperor Constantius. The epitaph of the unfortunate man was found and described by Pierre Béranger, a Provençal doctor. Tillemont, in volume IV of his *Histoire des Empereurs*, also mentions this fact, which Dom Liron, however, questions in the *Historical and Literary Singularities*.

If the presence of some Jews, who came at the same time as the Romans, is not disputed, it is difficult to agree with Renan that the Jews made conversions among people "animated by delicate religious sentiments," to use the term. particular style of the writer ^[1]. The assertion that the Synagogue stood side by side with the Church "as a dissident minority" is absolutely not based on any testimony ^[2].

The truth is that the Jews, more concerned than they say about the account they will have to give for the role played by them in the last religious persecutions and fearing that what they call "the second stay of the Jews in France" does not end like the first, would like to argue from an old title of residence in this France, on the soil of which they have always lived as nomads, without contributing in any way to the development of general civilization.

It is only in Britain, where the Jews were numerous enough to XIIIth century, the existence of a Semitic colony, came there at a very early period, could support. The signs carved in the caves of Gavrinis present more of an analogy with the symbolic ax carved on Egyptian monuments. The memories still alive in the traditions of the country, of a fabulous city that one called Is, of a king surrounded by an entirely oriental luxury, that one called Solomon, sometimes come back to mind in front of these shaded fountains of the biblical fig tree and which make one think of Siloë. Alphonse de Rothschild, who still seeks to group together all the brothers dispersed for his future kingdom, came to take a tour of Carnac, but the welcome he received, despite his millions,

from a population where faith is rooted in the hearts of the inhabitants, had to convince him that if there was a tribe there, it was lost to him ^[3] .

In the Gauls, the Jews rediscovered the contempt with which they were overwhelmed in Rome. While Christianity, completely separated from any alliance with Judaism considered as the expression of a distinct race, made rapid progress everywhere and rallied all souls and all intelligences to it, the Jews saw peoples absolutely foreign to prejudices. Romans spontaneously redouble their severity towards them. Burgundians and Visigoths are also hard on them. The Council of Vannes, held in 465, forbade ecclesiastics to frequent the Jews and to eat with them. Clotaire II withdraws from them, in 615, the right to bring an action against a Christian, in 633, Dagobert II expels them from his States.

Always repressed in their wear and tear, they always come back and in the beginning of the Carolingian period we find them more powerful than ever. Charlemagne added a Jew to the ambassadors he sent to Haroun-al-Raschid. Under weak monarchs like Louis le Débonnaire, they give a career to their nature invasive. So, like today, they are not content to obtain the free exercise of their worship, they want others to be embarrassed so that they are not embarrassed themselves, they make it decree that the markets will not be held. on Saturdays, they demand the exemption of the duties which weigh on the other traders.

As today, their audacity revolts everyone and the Archbishop of Lyon Agobard writes his treatise: *de insolentia Judeorum* . Put a modern and even Parisian translation to this protest, write a book entitled: *De Aplomb ou du Toupet des Juifs* and you will have a brochure of the most immediate topicality.

So like today they sneak into the government. Zédécias has all the confidence of Charles the Bald whom he poisons.

Perpetually attracted to the East by the attraction of the race, the Jews are constantly in negotiations with the Saracens to whom they deliver Béziers, Narbonne and Toulouse. It was from this last misdeed that every year on Easter Day, a Jew received three bellows at the door of the cathedral and paid thirteen pounds of wax.

Until the twelfth century their condition always seemed to improve. In 1131, when Pope Innocent II came to France and celebrated in this illustrious abbey of Saint-Denis, of which Suger was the abbot, the feast of Easter, the Synagogue, as noted by Suger in his *Life of Louis le Gros* , figure in the immense procession which parades in front of the Holy Pontiff on Holy Wednesday.

Troops ranged in line, writes M. Adolphe Vétault in *Suger*, formed the hedge and hardly contained the hurried waves of the crowd who saw reproduced before their eyes, in a striking image, the entry of Jesus Christ into Jerusalem, of which the céLiturgical meetings celebrated the commemoration on this day. The analogy was even more striking when, in the midst of these masses of faithful, the Synagogue of Paris passed by, which wanted to honor the representative of the One whom the heads of the ancient Synagogue had, in similar circumstances, dedicated to death. . Receiving from the hands of the rabbis the text of the old law written on a roll of parchment enveloped in a precious veil, the apostle of the new law said to them with fraternal gentleness: "May Almighty God tear off the veil." that covers your hearts ^[4] !

As we can see, the Synagogue had its marked place in the organization of society at the time. Unless they have learned the story from Paul Bert's *Manual*, any reader of good faith could easily be convinced, by the little that we have said, of the improbability of the noir novel that is told to the naive. Very wicked priests, very greedy friends of kings having fun persecuting poor Jews because of their religion - such is the legend. The truth, on the contrary, is that the Jews, as long as they did not push the country out of it by their financial tampering, their betrayals and their murder of Christian children, remained relatively quieter than the Christians of the same time. Faith was, however, also lively at the beginning of the 11th^{century.} century, when monasteries arose on all sides, when King Robert the Pious himself went to sing at the lectern, only a hundred years later. Religion therefore had no part in the measures of which the Jews were the object later.

It is easy to realize this evidence by studying the Jewish society of the time. It was undoubtedly the brightest time for Israel since the destruction of the Temple.

The Jews of France then reached the figure of 800,000 which they still do not reach today among us ^[5]. They were as rich as they are now and already had half of Paris ^[6]. Schools everywhere flourished, eminent rabbis everywhere drew crowds to them. It is Moise de Coucy, Léon de Paris, Jacob de Corbeil, Eliezer de Beaugency, Samuel de Falaise, Simon de Joinville.

A curious fact, moreover, and which clearly denotes the incredible tenacity of this race, the persistence with which the oral tradition is transmitted among people for whom the centuries do not count, is the obstinacy of the Jews to come back as masters. in the places they once inhabited and from which they were driven out. The Corbeil mills, which once belonged to the Jew Cressent, are now in Erlanger, almost all the areas of the Ile de France where Jews once lived belong to Camondo, Ephrussi, Rothschild, who experience a kind of indescribable pleasure

in having for companions and flatterers the degenerate sons of that nobility which once reigned over these countries. A whole bunch of Israelite bankers

They own almost all the area of the Temple where there were Jewish Quarters in XIIth and XIIIth centuries, and the Saint-Paul, where the old street of the Jews still remember a former stay. Apart from two or three, all the houses in Place Royale, Alphonse Daudet, who stayed there for a long time, told me, are owned by Jews. This beautiful square which was built by Henri IV, who saw the splendid Carrousel of 1613 where the combatants figured heroes of the *Astrea*, who witnessed the heroic duels refined, who heard the talk of the great lords and men of mind from the beginning of the XVII century, is now owned by a few usurers or some rogue introducers. *Sic transit gloria mundi!* Thus, once again, the character of the Jew is shown, who is not satisfied with invading everything in the present, but who wants to dishonor even the past.

Let us quote one more significant fact: the Church of Saint Jacques de la Boucherie was built or at least completely restored thanks to the donations of the legendary Nicolas Flamel who passes, with enough verisimilitude of the remainder, to have appropriated the sums which would have been entrusted to him. by the fugitive Jews during the expulsion of 1394. In 1797, a Jew, who later became a member of the Consistory of Metz, bought the Church, had it demolished and threw to the wind the bones of the enemy of Israel who, as we know, he was buried there, the tower alone resisted the demolishers.

Isn't it curious this hatred faithfully transmitted from fathers to children by oral tradition and which awakens after four hundred years as vivid as on the first day?

In the South, in particular, the Jews were almost masters.

The Jewish and Arab Semitic element, says Michelet, was strong in Languedoc, Narbonne had long been the capital of the Saracens in France. The Jews were innumerable. Mistreated, yet suffered, they flourished in Carcassonne, Montpellier, Nîmes, their rabbis held public schools there, they formed the link between Christians and Mohammedans, between France and Spain. The sciences applicable to material needs, medicine and mathematics were the study common to men of the three religions. Montpellier was more linked with Salerno and Cordoba than with Rome. Since the Crusades, the top Languedoc especially had tilted towards the Mediterranean and turned towards the East, the counts of Toulouse were counts of Tripoli.

While around Paris, on the banks of the Seine where near the woods, they had laughing villas like that of the Jew Cressent, of Corbeil, which was sold for 520 livres parisis, or that of Josson, of

Coulommiers, of which the building backing onto the castle was worth 400 livres tournois, they were sometimes lords in the South. They proudly showed, in Narbonne, the famous Cortada belonging to the Kalonyms family whose chief inherited the title of *Nazi*. or king of the Jews. At the time of the final ban on banishment, the small ruler of the Cortada to which the Jews were very attached, because it was a land of "free-trade" and thus implied for them the right to own fiefdoms, was Kalonymus ben Todras, called in the documents of the time Moumet-Tauros. La Cortada was sold to the consuls of Narbonne for the price of eight hundred and sixty-two livres tournois.

In Languedoc, "that Judea of France," to use Michelet's expression, the Jews bore vulgar names, Astruc, Bougodas, Crescas, Dilerai, Estori, but mingling with the population as much as they could, they remained faithful to the memory of the homeland, they gave names of biblical cities to those of the country: Lunel became Jericho, Montpellier, Hac, Carcassonne, Kirrath Jearin, they francized themselves in order to conquer, they Judaized what they believed they had conquered.

In the North, the rabbis were mostly Talmudist scholars. The Tossaphists were particularly attached to the Pentateuch. The rival of Maimonides, Rabbi Solomon, son of Isaac of Troyes and better known under the name of *Raschi*, founded the famous school of exegesis in Champagne. Nicolas de Lire later borrowed many of his arguments against the Church from him and his arguments were passed on to Luther, "Raschi and the Tosaphists," says Renan, "made Nicolas de Lire, Nicolas de Lire made Luther. Renan himself drew from the same arsenal and the few specious objections against Christianity which are encountered in his books were whispered to him by Neübauer who provided him almost entirely with the materials for his study on the *Rabbis of France at the beginning of the 14th^{century}* [\[7\]](#) century [\[7\]](#) .

The rabbis, especially in the South, were also poets, and here we can see the dryness of the Jewish genius once it was no longer inspired by the olive trees of the homeland and the cool valleys of the Jordan. Those who have been called the Synagogue Fathers, the Provencal Berakhia ben Natronai, the rabbi of Lunel Jehonhatan ben David, Zerakhia Ha Levi, Abraham Bedersi of Béziers, as well as Isaac de Corbeil, Jechiel of Paris, who also tried their hand at poetry were hardly more than second-rate fabulists, Viennets of the Middle Ages.

These apologues are of several kinds, there are the *Skhiehat Dekalin* or *Tales of the trees*, like those written by lochanan, son of Zakhar, then the popular and naive apologues, the *Meschelot Khobsem* or *Tales of the Laundress*.

The most successful of these short stories are the *Meschelot Schualim* or *Fables of the Foxes* which play, as we have said, a great role in the education of the little Israelites by teaching them early to be smart and to put in the goy .

Some fables of Berakhia: the *Fly and the Bull* , the *Two Stags* , the *Bull* , the *Lion and the Goat* are pretty without having anything extraordinary. The *Beam of Wands* of Isaac de Corbeil is more pungent, morality sums up the entire Jewish movement and could be inscribed as an epigraph under the entwined hands of the *Universal Israelite Alliance* .

The Eastern fable will be eternally true. If a man binds several rods in a bundle, the strongest of the strong cannot break them: on the contrary, if they are separated, the weaker of the weak will break them very easily.

Berakhia, author of *Hidoth Isopito* , *Similarities* or *Puzzles of Ysopet* , sometimes think Florian. Joseph Ezobi of Perpignan, the author of the poem *Qu'arath kesef* , l'Ecuelle d'Argent, which he composed for the wedding of his son Samuel and which he read at the wedding seems to have been a bit of the Gresset of the 13th^{century} century.

The Jews mainly sought feats of strength, difficulties overcome, acrostics. Abraham Bedersi, author of The *Flaming Sword* and of several small poems which have been collected under the title of the *Divan* , had composed the *Petition of the Lamed* , so designated because in the whole piece there was not a single one of the letters which in the alphabet are beyond L, and that, moreover each word of the part contained this last letter.

Without falling into subtlety, we can relate this sort of childishness in effect and indigence in inspiration to the importance that words have assumed at the expense of the idea, to the pretentious sterility that has reigned everywhere since. that the Jews are the masters of our literature.

We see that there is nothing here that has greatly advanced the history of civilization. We are far from the broad breath of songs of gestures, improvisations full of color and naivety of Trouvères and Minstrels, far from Jean Bodel and Ruteboëuf. If we had allowed them to do so, the Jews would perhaps have given us the operetta a few centuries earlier, which is all that we can say more praiseworthy about their literature.

The days of the operetta had not yet arrived, it was tragedy that was going to fall on all these amiable poets.

It was in the south, where they seemed most firmly established, that the misfortune of the Jews began.

Let us say first of all, going back a little, that the example of a part of their co-religionists driven out of Spain and forced to seek asylum in the flourishing Jewry of Toulouse and Narbonne should have made them cautious.

In the XIth century, the Jews were all-powerful in Spain. One of theirs, Rabbi Samuel Ha Lévi, a grocer, mingled with civil wars which, by a singular coincidence, have a particular intensity wherever there are Jews, and became the favorite of King Habous.

His son, Rabbi Joseph Ha Lévy, Nazi or Naghid, that is to say king of the Jews, succeeded in being vizier of king Badis.

This grocer's son followed the behavior that Gambetta was to follow later, a Jew like him and a grocer's son like him. He revolted everyone by his insolence (*insolentia Judeorum*), he grossly insulted the religion of the country, and each one soon had only one desire, that of being rid of him and of the clique he dragged on his not. "The kingdom then," says an Arab historian, "was worth less than the night lamp when day came. "

A religious poet, the glorious Abu Iskak Al Elbiri, went from town to town, branding failings, preaching devotion, reconciling among themselves the "Cindhadjites" and the Berbers long enemies, reciting everywhere his famous *Kacida* rhymed in *noun* , to excite the people. courage. Everywhere we repeated with him the refrain of his song: "The Jews have become great lords ... They reign everywhere in the capital and in the provinces, they have palaces inlaid with marble, adorned with fountains, they are beautifully dressed and dine sumptuously, while you are poorly clothed and malnourished. "

Imagine a truly patriotic Déroulède instead of having joined Gambetta's party out of love for banal advertising, a general not afraid of death, a few courageous commoners, all of this rushing one morning on the hotels of Jewish gamblers and financiers, and you will get an idea of the scene that took place in Granada on the Sabbath, 9 tebeth AD 4827 (December 30, 1066).

Gambetta the XIth century, which had not had the idea of dying in time, was murdered with four thousand of his.

The legend has preserved the memory of the superb selflessness shown by Abu Iskak. When in the gardens of the persecutor, the crowd came to bring to the poet, before whom the military leaders had respectfully lowered their bloody scimitars, the heaps of gold, the sparkling gems, the precious necklaces, the shimmering fabrics, the works of art which by thousands were strewn on the ground, Abu took a pomegranate which was hanging from a tree, opened it, moistened his lips with it and said: "The heat is heavy today, I was thirsty, do you share these treasures, my children, but don't forget to say your prayers tonight, for God alone is great! "

It was debris that had escaped from this execution that the Jewish colony of Languedoc had grown. Without being instructed by the experience of what had just happened (what experience will ever instruct the Jews?), They recommenced their intrigues, they endeavored to corrupt the country where they were so welcome, to wrest its beliefs from it, they made the terrible crusade against the Albigenses necessary.

What were the doctrines of the Albigensians at bottom? We do not know, there was everything, Manicheans, Gnostics, Atheists, in any matter where the Jew appears, the confusion is such that a cat would no longer recognize her young. Yet Judaism was at the bottom of all these troubles. "The Jews," says Michelet, a living image of the East in the midst of Christianity, "seemed there to maintain hatred of religion." In times of natural calamities, of political catastrophes, they corresponded, it was said, with the infidels and called them. Elsewhere, the historian notes again to what extent the Jew had perverted the ideas of the Albigensian nobility.

The nobility of the South, which hardly differed from the bourgeoisie, was entirely composed of children of Jews or Saracens, people of spirit very different from the ignorant and pious knighthood of the North, it had for its support and in great affection the mountain people. These truck drivers mistreated the priests just as the peasants dressed their wives in consecrated clothes, beat the clerics and made them sing Mass in derision. It was still one of their pleasures to smear, to shatter the images of Christ, to break their arms and legs. They were dear to the princes precisely because of their impiety which made them insensitive to ecclesiastical censorship. Impious like our moderns and fierce like the barbarians, they weighed cruelly on the country, stealing, ransoming, slaughtering at random, waging a terrible war.^[8] .

Peter the Venerable, Abbot of Cluny who, sixty years before the Crusade, had been sent by the Sovereign Pontiff to the Albigensians with the only weapons of persuasion, to convert them,

alludes to facts which seem to be yesterday or to date. today: "I have seen," he wrote to the bishops of Embrun, Die and Gap, by an unheard-of crime among Christians, desecrate churches, overthrow altars, burn crosses, whip priests, imprison the monks, to force them to take women by threats and torments. »Speaking then to these heretithemselves, he said to them: "After having made a great pyre of piled-up crosses, you set it on fire, and you cooked meat there and ate it on Good Friday, after having publicly invited the people to eat it. eat. "

These are, more or less, as we see, the scenes of Montceau-les-mines which, according to the republican newspapers themselves, had been organized by the Austrian Jew Hendlé, prefect of Saône-et-Loire who, like his fellows, then passed quietly in the Lower Seine, leaving the poor workers, who had been his unconscious instruments, grappling with the courts.

It is through the schools on which the abbot Drouais published some excellent pages in his book: *The Albigenses* , that the Jews had arrived at this result. It is by the same means that they pursue the same goal now, only, more skilful than before, they have succeeded in making Christians pay for the schools where children are taught to hate Christ.

Against Semitism that all Christendom felt threatening, Montfort, the man of the North, the Aryan with the intrepid and upright heart, marched, fought, was victorious. This Semite, who thus appeared to be a danger everywhere and who only mingled with social life to dissolve and corrupt it, we had to allow everyone to recognize him at all costs, we had to know who we were dealing with, to no longer be fooled by the false mask that the Jew assumes, it was necessary to guarantee the community. The decision taken in 1215 by the Lateran Council was the consequence of the Albigensian war which had just ended with the defeat of Raymond V at Muret (1213). The obligation imposed on the Jews to put on their breasts a small piece of yellow cloth was not a humiliation for them, it was a measure of preservation ordered, not by religious prejudices, - it had never been thought of. before, - but by the imperative need to preserve others. If you now made the Jews wear a yellow ring, you would be doing a service to many easily deceived people who, hearing them declaim against our religion, imagine that they are supporting the cause of Progress while they only represent 'a secular grudge ^[9] .

Things were looking bad everywhere in France for Israel. The Jews had not been able to resist, at the time of the Crusades, the desire to get in touch with these Semites from other countries which they saw threatened, to warn them of what was being hatched against them, of the preparations made, of the path we had to follow.

I do not understand how we could contest these carried out attested by all contemporaries. Admit it, the Israelites should have had an incredible virtue not to be more interested in the

peoples of their race than in these barons, in these knights whose ideas absolutely shocked their feelings. They naturally went to the sultan of Iconium or Tunis, as Disraeli went to Cyprus and Gambetta to Elias-Mussali, by the channel of Roustan, to the great joy of Bismarck who would prefer a cheese from Holland to all these oriental watermelons.

The Jews carried themselves to more serious excesses, they did not hesitate to martyr Christians and especially children. Children, those candid and charming creatures in whose souls the purity of heaven is reflected, have always been the object of Jewish hatred. Herod had them massacred, Herold and the Jewish Freemasons defiled them by their teaching, the Jews of the Middle Ages bled them and put them on the cross. Each age has its customs and procedures.

To say this, I know, is to disagree with the official science of the day. All the testimonies, all the commemorative monuments erected to celebrate an event of which an entire city has been a spectator, all the authentic documents, in a word, on which so far the certainty in history has been based, no longer have any value. today when they displease the Jews. For me, I have infinitely more confidence in the account of an ancestor, who tells me what happened in his time, than in the denials of a Darmesteter or a Weil, were he a member of the 'Academy of Inscriptions.

We will, moreover, deal in depth with the question of the bloody sacrifice in Book VI, which is certain is that all the chroniclers are unanimous in telling us about the murders of Christian children by the Jews.

The men of yesteryear were not like the degenerate French of today, weak and helpless beings, patiently enduring all the infamies, they intended to defend their children and the protests were vigorous.

The special faculty of the Jews of pumping out all the wealth of a country as soon as they were left more or less alone had also developed in excessive proportions. From all sides complaints rose to the throne.

Supported by the people and the Church, summing up by general consent all the authority in them, the Capetians, let us not forget, were fathers of families as much as kings.

Philippe Auguste, on his accession to the throne, had to deal with this question and he resolved it in the sense of pity for all those unfortunate despoiled who were his people.

He confiscated part of the property of the Jews and remitted the debtors of all their debts. What proves, whatever has been said, that he was not guided, in taking this ordinance, by any personal thought, is that he hardly received for himself the fifth of the sums taken back.

Napoleon, as we will see later, was obliged to act more or less the same, any sovereign having the notion of his total right and not content to hold a sort of derisory management, should, whether he was emperor or king, behave the same way today. He would obviously say to all those organizers of more or less suspicious financial companies who have ruined the shareholders in enriching the founders: "You did not acquire the billions which you have by the work, but by the cunning, you did not create any capital, you took that which had been saved by the others, return a few billions on the thirty or forty that you have improperly acquired. No one would find it bad if MM. de Rothschilds, for example, were satisfied with five or six hundred thousand pounds of annuities. We live with it, even with several people.

Saint Louis, this fearless knight who brings together in himself these two forms of the ideal: the Saint and the Paladin, seems to have wanted to judge the question even higher. Appointed by his enemies as judge in his own cause and condemning himself, the holy king had an inextinguishable thirst for justice. Ancient hero, he had like Hercules

..... walked the eternal justice
In a bloody cloak carved in a lion.

A Christian hero, he throws on her the fleur-de-lis mantle, the colors of which recall both the limpid azure of the firmament and the purity of the unblemished flower.

He wanted to know at last what was the evil principle which determined the Jews to make themselves the object of everyone's hatred. At the request of Pope Gregory IX, whose attention had also been drawn to this point, he had the Talmud examined in a solemn assembly chaired by William of Auvergne, and to which the rabbis were invited to attend.

Mr. Noël Valois, a former student of the Ecole des Chartes and doctor of law, who published under this title: *Guillaume d'Auvergne*, un remarkable book, devoted a very interesting chapter to this discussion.

It was in Paris, he writes, at the beginning of the summer (June 24, 1240). The court of Saint Louis, presided over that day by Queen Blanche, was swelled by a considerable number of clerics or prelates belonging to neighboring dioceses. Guillaume had taken care not to miss the rendezvous. Some

volumes covered with strange characters attracted the attention of the curious and we knew from the convert Nicholas that these signs were from Hebrew and these books were the Talmud. But soon a more interesting spectacle captivated the audience. The door of the hall had just given passage to four rabbis, that a Jewish author, in his enthusiasm, decorated with the title of "holy heritage", "of royal priesthood", it was Jechiel of Paris, Judah son of David , Samuel, son of Solomon and Moses of Coucy, son of Jacob, the latter is famous for his preaching in France as well as in Spain. According to the Hebrew story, they entered the palace of the unfaithful king, sad and worried, while the Jewish people dispersed to all sides, like a flock without a shepherd. "

All facilities were left to the Jews to defend themselves, and they did so with skill and courage. They were nonetheless forced to recognize that the Talmud contained prescriptions contrary not only to any Christian society, but to any civilized society.

No doubt in this book, carefully examined, we found assertions even more serious than those quoted by M. Noel Valois. We see there, not without horror, that Jesus Christ is plunged into hell, in the ever-boiling mud, that the Blessed Virgin begot her divine Son as a result of adultery committed with a soldier named Pandara, that the churches are cesspools, preachers barking dogs.

These amenities, which are still controversial in the Jewish press, no longer even shock the people of the world today, but it was otherwise then.

Other passages were still made to cause concern.

"It is ordered to kill the best *goyim* .

"The word given to the *goy* does not bind ^[10] .

"Every day in their prayers the Jews are to throw curses three times against the ministers of the Church, the kings and the enemies of Israel. "

For Saint Louis, the *goy* with whom we should have so little embarrassment, it was, after all, his subjects, his barons, it was himself and the monarch was perhaps excusable for wanting to defend everything that was attacked. so violently.

The holy king, however, showed extraordinary leniency. As Jechiel, the rabbi of Paris, expressed fears for his people, one of the king's officers said to him: "Jechiel, who thinks of harming the Jews? Blanche of Castile herself expressed her intention to protect the Jews against all violence.

The Talmud alone was condemned, and all copies that could be seized were thrown into the flames.

The Jews were not discouraged. They corrupted for money a bad priest, as there are unfortunately in all times, who became their lawyer.

Names have their destiny. In 1880, it was a Clement who was the executor of the orders of the Jews by going to expel religious saints from their homes, in 1246, it was also a Clement, Eudes Clément, archbishop of Sens, who sold himself to the enemies of Jesus -Christ. A year later, to the day, after signing this contract, he was seized with cruel bowel pains to which he immediately succumbed. "The terrified king," said Mr. Noël Valois, "fled with all his family and this punishment, considered miraculous, was followed by new prosecutions. "

In his fatherly kindness, Saint Louis seems to have decided on rigors against the Jews only when the necessity of securing his subjects against them absolutely commanded him.

The ordinance of 1254 only forbids the Jews to indulge in usury, to attack and blaspheme the beliefs of the French among whom they live, it enjoins them to engage in honest work ^[11] .

It is also in this sense that Napoleon will try to resolve the question, and when they have at their heels all of Europe, exasperated, revolutionized, ruined by them, the modern Jews, so proud today, will be very happy not to find in France a sovereign more severe than Saint Louis.

Saint Louis even seems not to have resented Rabbi Jechiel of Paris for the energy with which he had defended the Talmud. Gedaliah ben Jachim, in his *Chain of the Tradition* , tells an anecdote on this subject that does not lack character.

This Jechiel who meddled in Kabbalah and cultivated the occult sciences had at the top of his house a lamp which, it was said, burned without oil. In his house, which was strictly closed and defended against any aggression, he had placed an enchanted nail which he had only to push to drive people into the ground as soon as they approached his house.

One evening we knocked on the door. Jechiel hits on the nail which, instead of going into the wall, jumps into the bedroom. Jechiel understands that all his magical prestige is powerless against the visitor, he guesses that the one who comes to see him is a saint, he immediately thinks of the one whom the people, anticipating the judgment of the Church, have already greeted by the name of Holy. "The king is here! He says, and he rushes to the door and kneels before the ruler.

- What are you doing at my door, asks the rabbi, do you not know that there is a genius who watches over my house?

- I am not afraid of demons, answers the king, and I come to see your lamp of which all Paris speaks.

Is it not true that it has a certain color this arrival of the king who, walking through the dark nocturnal Paris of the Middle Ages, comes to visit this scholar at the bottom of his mysterious retreat.

The Jews, in fact, since Philippe Auguste, had had to take new precautions, the times were going to become increasingly bad for them. Their literature testifies to this state of mind. Little verses, playful poems, epithalames that are recited for dessert, at wedding *feasts* , are followed by *selichas* , plaintive elegies.

Jews everywhere are now whispering the lamentations of Zerachie Ha Levy, nicknamed Haisghari, the author of *Ruah hen, Spirit of Grace* .

Alas! the daughter of Judah is clothed in mourning because the evening shadows have spread.

Hope in my goodness, O my dove. I will raise up my tabernacle as before, and there will prepare a lamp for David your king. And when you are resurfaced, I will suppress those ferocious beasts that have been lying in ambush to devour you, oh my beautiful dove whose voice is pleasant.

Everywhere you have to sell the little schools, *scholae inferiores* , where people taught with so much joy to blaspheme the Christian religion. In Narbonne, the school of the Saint Félin parish is sold for 350 livres tournois, in Orleans, a small school is sold for 140 livres parisis, another, larger, for 340 livres.

For centuries the Jews have softened the world over these misfortunes and as soon as they had any semblance of authority they shut down the schools of others.

I still remember an old priest forced into exile who showed me, with tears in his eyes, his scientific apparatus which had been broken during the crossing. Take, therefore, at the time of the expulsions, the collection of the *French Republic* of the Jew Gambetta, the *Reminder* of the Jew Paul Meurice, the *Lanterne du Juif* Eugène Mayer, the *Paris* of the Jew Weil-Picard, the

Debates where the Jew Raffalovich shares the influence with Léon Say, the Rothschild man; they utter cries of savage joy at the sight of these poor religious forced to abandon their work begun, to say goodbye to these students who are their only family in the world.

We must do this justice to the Jews, so insolent and so despicable in prosperity, that they admirably endure adversity. In the persecutions they were superb, the mothers often threw their children themselves in the flames lest they be baptized.

The execution of Troyes left its mark in an elegiac poem which is one of the rare monuments in the vulgar language that the Jews have given us in the Middle Ages.

Mout are a mechief Israel, the lost gent
E is ne poet mes s'is, go frightening,
For between os ferret ars meinz proz corns wise and gentle
Ki por lor live n'oret doné nus redeems money.

..... ..

The version is finished. May God save us from the violent people!

The author of this play is Rabbi Jacob, son of Judah of Lotre (Lorraine) who also composed a *selicha* , in Hebrew, on the same subject.

The events of Troyes had indeed struck the Jews deeply. On March 26, 1288, the day of Good Friday, the Christians had invaded the house of the rich Jew Isaac Châtelain, author of elegiac poems and had arrested him and all his family. The unfortunate ones offered to redeem themselves at a price of gold, but no one agreed to grant him life unless they renounced. They refused and on Saturday April 24, 1288, year 5048 of the Jewish era, they rose to the stake in number of thirteen. All went to their deaths fearlessly intoning the *scheme* and encouraging each other. The wife of Isaac Chatelain herself rushed into the flames, her two sons, her daughter-in-law and Samson, her son-in-law, followed this example.

The victims were R. Isaac Chatelain, his wife, and two daughters, the wife of the eldest son "who was so beautiful," Simson called the Kadmon or the young Alakadmenath, Solomon, son of Phébus, receiver, Baruch Tob Elem d'Avirey, Simeon brother, scribe of Châtillon, Jonah or Colon, Isaac Cohen, Haïm de Brinon, surgeon, and Haïm de Chaource.

Mr. Darmesteter recounted this execution in the *Israelite Archives* and naturally he disapproves of it. What does he say about this kind note from his friend Mayer, which appears in the little *Correspondance de la Lanterne* of December 4, 1883?

This does not lead to a controversy where one gets excited, where expression sometimes goes beyond thought. A good man asks Mayer for his opinion on the assassinations at La Roquette and this is what the Jew replies:

"NR - And you conclude that it was wrong to shoot the poor calotins in 1871. We are of the opposite opinion, we even believe that too much consideration was used towards them. They hadn't stolen it, it couldn't make martyrs, and it actually didn't. "

Undoubtedly, one cannot defend oneself from a feeling of pity in front of those who suffer whoever they are, it is impossible to walk, without having a *heavy heart*, the long martyrology of Israel, the *Emek habkha* , this *Valley. tears* in which the victims of all countries are registered ^[12] . It is good, however, to contrast the hypocritical phrases of the Jews with their true feeling towards Christians. The thing is all the more striking, since for a hundred years not one of "These poor calotins" did not say a word against the Jews, did not call for a measure of violence against them.

There is some difference, we realize once again, between history as it is understood in academies and in the salons of false Catholics, and real history as seen in the facts. truth-loving thinkers.

The courage shown by the victims of Troyes is no less admirable. To properly appreciate this strength of soul, we must look back to the time when these scenes took place. Society was then absolutely religious, by placing himself outside general beliefs, the Jew was not only outlawing himself, to use Hegel's word, which we have already quoted, he was in a way rushing "out of the way." nature. What hope did this poor nation have of fighting against so many united forces which, since the fall of the temple, had found their God deaf to all their prayers?

The energy of the Jews was once again wonderful. I am not talking about the courage shown in the face of insults, in front of executioners, in front of the pyres, I am talking about the rarer energy it takes to resist a current, the influence of the environment, the feeling of relentless helplessness.

Compare this attitude to the baseness that do in front of a government that they despise well-posed, rich people, who have only to wait and judge ...

Then, but only then, the Jew becomes the character painted by Michelet in an incomparable page which has the vigor and the strange accent of life of an etching by Rembrandt.

In the Middle Ages, he writes, the one who knows where the gold is, the true alchemist, the true sorcerer, is the Jew, or the half-Jew, the Lombard. The Jew, the filthy man, the man who cannot touch either food or woman without burning her, the man of contempt, on whom everyone spits, it is to him that we must 'address.

Prolific nation, which, above all the others, had the force, multiplying, the force which generates, which fertilizes at will the sheep of Jacob or the sequins of Shylock. Throughout the Middle Ages, persecuted, driven out, recalled, they acted as the indispensable intermediary between the taxman and the victim of the taxman, between money and the patient, pumping gold from below, and returning it to the king from above with an ugly grimace... But they still had something left... Patient, indestructible, they conquered by duration. They have solved the problem of volatilizing wealth, freed by the bill of exchange, they are now free, they are masters, from bellows to bellows, here they are at the throne of the world.

For the poor man to address himself to the Jew, so that he may approach this dark little house, so famous so that he may speak to this man who, they say, crucifies little children, it is necessary not less than the horrible pressure of the tax authorities. Between the taxman, who wants his marrow and his blood, and the Devil who wants his soul, he will take the Jew as his milieu.

So when he had exhausted his last resource, when his bed was sold, when his wife and children, lying on the ground, were trembling with fever, crying: bread! Head lowered and more bent than if he had carried his load of firewood, he walked slowly towards the hateful house of the Jew, and he stayed a long time at the door before knocking. The Jew having carefully opened the small gate, a dialogue began, strange and difficult. What was the Christian saying? " In the name of God ! - The Jew killed him, your God! - Pity ! - What Christian has ever had pity on the Jew? These are not the right words. We need a pledge. - What can someone give who has nothing? The Jew will say to him softly: - My friend, in accordance with the orders of the King, our sire, I do not lend on bloody clothes, or on plow ... No, as a pledge, I only want you. I am no longer one of you, my right is not Christian right. It is a more ancient right (in partes secundo); your flesh will respond. Blood for gold.

The Jews were treated more harshly by Philip the Fair than by any of his predecessors. The edict of 1306 expelled and at the same time ordered the confiscation of all that could be seized of their property.

The Jews, however, had not entirely lost heart.

The inexplicable of the Templar affair which has remained in history as an enigma whose word we never knew, like a kind of melodrama whose outcome is sinister but whose framework is not

clear, s 'explains perfectly when one realizes the way of proceeding of the Jews.

Their way of acting varies little. They hardly like to attack openly, they create or rather they corrupt when it is created, because there again they are not inventors, a powerful association which serves as a war machine to them to destroy the social organization which them. uncomfortable. Order of the Templars, Freemasonry, International, Nihilism, everything is good for them. As soon as they enter, they proceed there as in a financial society, where the efforts of all are only employed to serve the cause or the interests of Israel, without that three quarters of the time people have the notion of what it is. 'they do.

The Knights of the Temple had repeatedly found themselves in touch with the Jews over money matters. It was through the Templars, in fact, that all the financial operations of the Crusades were carried out, the mechanism of which is still so little known; they collected the money that the abbeys voted to help the Christian armies; they advanced money to the lords and discounted bills payable to Saint-Jean-d'Acre. However, any individual, any constituted body, any people of Aryan origin who takes pleasure in the handling of money is lost: money depraves it without this depravity giving it any advantage.

As long as they had been able to buy their lands directly from the nobles who left for the Holy Places, the Jews acted themselves, but when the royalty had begun to put order to their usurious trades, they were forced to use the Templars as priests. -last name. Hence the more apparent than real wealth of the order.

How did the knights of Christ, the heroes of Ptolemais and Tiberias come to insult the crucifix? M. Mignard has endeavored to explain this progressive moral decomposition of order in a very learned work devoted to the description of a curious box belonging to the Duke of Blacas ^[13] . This box, found in a house in the Temple at Essarois and loaded with cabalistic signs and Arabic inscriptions, reproduced the main symbols of the Gnostics, the seven signs, the star with seven rays. The doctrines born in the Jewish School of Syria, spread later by Manes, had penetrated into the order of the Temple and Manichaeism, defeated with the Albigenses, had found an asylum among these servants who were at first so devoted of the Christian faith.

What is certain, what is observed by all the testimonies, what emerges in each line of the documents of the trial published by Michelet, in the *Documents inédits de l'histoire of France* , it is that at the time of the suppression of the order, the insult to the crucifix was part of the ceremonies of initiation. The knights spat on the crucifix three times, denying it: *ter abnegabant and horribili crudelitate ter in faciem spuebant ejus* . Brother Guillermy was obliged for his

initiation to deny and spit three times on the cross as a sign of contempt for Our Lord Jesus Christ who suffered on this cross: *Despiciendo Dominum Jhesum Christum qui passus fuit in ea.*

"Spit on this cross," they said to the Templar Jean de Thounnes, showing him a cross on which was the image of Christ, "spit on it in contempt of what this object represents!" *Spuas super istum in despectu ejus* ^[14] . "

According to the testimony of Geoffroid de Thutan of the diocese of Tours, the formula for denial was: "Je reney Jhesu, je reney Jhesu, je reney Jhesu. "

The shameful kiss completed these initiation ceremonies.

Osculatus flees recipienfem in ore and postea in fine spin dorsi.

All the societies which propose to swallow the human being by making him abjure his divine origin, by making him deny the Man-God, who died for us, feel the need to symbolize this degradation by a visible sign. Nothing changes in this respect and we find thekiss shame of XIIIth century XVIIth century in a masonic orders, Mopses.

The postulant was asked, as with the Templars, "if his obedience would be prompt, blind and without the slightest contradiction; He replied: "Yes, great Mopse. He was then asked what he preferred to kiss the behind of the great Mopse, the behind of the Grand Master or the behind of the Devil. "This option, we understand, left those who were offered this unattractive choice perplexed.

A movement of indignation, writes the author from whom we borrow these details, which the recipient rarely fails to make at this time, obliges the overseer to beg him with all the politeness and all the possible instances to choose one or the other. other. This forms between them the most original dispute that one can imagine. The recipient complains bitterly that the mockery is taken too far and states that he does not claim to have come there to serve as a toy for the company. The overseer, after having uselessly exhausted his rhetoric, takes a doguin of wax, cloth or some other similar material which has the tail turned up like all dogs of this species, he applies it to the mouth of the recipient. and thus makes him fuck by force. ^[15] .

There is nothing very natural about this naturalistic symbolism.

Isn't it logical, as soon as one despises God, to pay homage to a dog ^[16] ?

Philippe le Bel had a rougher hand than our modern sovereigns, the Templars noticed.

The great dream cherished by the Jews of a universal revolution organized from above by a cosmopolitan order allied to almost all the noble families, below by the lepers who transmitted the slogan from one to another, outside by the Moors of Spain and the Semites of Tunis with whom their co-religionists from France were in active correspondence, disappeared in the flames of Jacques Molay's stake.

A constant tradition in Freemasonry claims that on March 18, 1314, a date still celebrated in the lodges, some initiates disguised as masons came to collect the ashes of the great master in this Isle of Cow which is now the Place Dauphine, and made the oath to exterminate the Capetians and to avenge their victims.

They took a long time to keep their oath, but in any case it must be noted that it was in the Temple, the motherhouse of the Templars in France, that Louis XVI was locked up before the son of Saint Louis went to the scaffold. , at the Temple also that little Louis XVII was martyred by the Jewish cobbler Simon ^[17] .

We do not have, I think, to insist on the close correlation which exists between Freemasonry and the Templars who called themselves *militia templi Salomonis, fratres militia Salomonis* . The fact is proved by the very name of certain lodges. The *Manuel* or *Tiler* declares that "if the Templars disappeared in the civil order they left traces in Freemasonry. Ragon, a Masonic authority, also admits this filiation ^[18] .

Regghelini is particularly explicit about this.

Several rites, he says, preserve the distribution of old provincial masteries in their dignities, and the allegorical commemoration of the Templars in recognition of the dogma and doctrines they brought back to Europe with the Crusader Knights. The high ranks which, more particularly commemorate the Templars are the Knights of the Sun, the great Scotsman, the Patriarch of the Crusaders, the Royal Secret, the Kadosch, all the elected officials who derived from it, the Scotsman of Clermont and all those of this chapter, Illustrious Knight, Sublime Templar, Knight of the eagle of the elected master, all the high ranks of strict observance such as *Equus professor* , the Knight of Charity or Mage, the Knight of Hope, the Grand Inquisitor, the Grand Commander.

In the old and modern Masonic assemblies, we keep the same outfit and configuration of the Crusader Knights, the Templars, and even a large part of the old corporations. The Venerable represents the former *magister cathedralis* ; he is on a throne in the east from which dogma and

doctrines came. The two Supervisors are the old *procuratores* placed at the ends of the columns as in the old chapters. The Brothers aligned on the two columns replace the *Equites* and the ecclesiastical Brothers, as in the old corporations. The oath of the recipient mason is a *facsimile* of the one that the Crusader Knights, Templars and other corporations made on the occasion of their vows.

There is no doubt more that the Jews, in agreement with the King of Granada and the Sultan of Tunis, organized a conspiracy of lepers to poison the fountains and in this way to spread panic everywhere, to create a these states of crisis, one of those periods of vague worry and turmoil which made possible the immense upheaval of 1993 which was so beneficial to Israel

Evidence abounds of these facts. I know very well, once again, that it has been agreed today to declare all documents which are not favorable to the Jews apocryphal, but the man who reads me is not bound to obey this word of order, he is allowed to use his reason, to judge the events of the past in the light of contemporary events.

The very existence of a general uprising of lepers is attested by all the authors of the time, by the continuator of Guillaume de Nangis in particular. "Ourselves, he said, in a village of our vasselage, we saw with our own eyes one of these sachets. A passing leper, fearing to be taken, threw behind her a tied rag, which was immediately brought to justice, and there was found the head of a snake, the legs of a toad, and like a woman's hair coated with a black, stinking liquor, horrible to see and smell. The whole thing put in a big fire, could not burn, sure proof that it was a violent poison ... "

There were many speeches, many opinions. Most likely, the King of the Moors of Granada, seeing himself so often beaten with pain, imagined revenge by plotting with the Jews the loss of Christians. But the Jews themselves, too suspicious, addressed themselves to the lepers... These, the devil helping, were persuaded by the Jews. The major lepers held four councils, so to speak, and the devil, through the Jews, gave them to understand that since lepers were deemed such abject people and counted for nothing, it would be good to ensure that all Christians died or became a leper. It pleased them all, each one, back, said it again to the others ... A great number, lured by false promises of kingdoms, counties and other temporal goods, said and firmly believed that the thing would be done thus^[19] .

The Lord of Parthenay, we read in Michelet, wrote to the king *that a great leper* , seized in his land, confessed that a rich Jew gave him money and handed over certain drugs. These drugs consisted of

human blood, urine, to which was added the body of Christ, everything was dried and crushed, put in a bag with a weight, was thrown into fountains or wells.

What wonder the lepers were excited by the Jews? Do you not find here the usual procedures, the way, the constant system of the Semite? For the Jews, the lepers, the unfortunate proletarians, these outcasts, these lepers of modern civilization, the moujiks of Russia are ready-made instruments that they mount, that they shake, that they deceive, that they unleash on society with great rhetoric against tyrants and which they abandon to ruthless repressions, when Israel has derived from a revolution all the profit that can be derived from it.

Ignore this peculiar mixture of urine and human blood, assume it is petroleum, nitroglycerin, or dynamite and you will be in the midst of the modern movement. Whether Naquet preaching the use of fulmi-cotton under the Empire, the Jews Goldeberg, Hartmann or the Jewess Jessa Heffmann using nitroglycerin in Russia, you will always find the Semite in all these special cases. Nowhere is the Aryan temperament. The Aryan stabs or fires a gun but doesn't understand all this chemistry.

The relations of the Jews of the XIV with foreigners are hardly more questionable. I do not see very well on what reasons one could rely to contest the authenticity of the letters addressed to the Israelites by the king of Granada and the king of Tunis. Authenticity cannot be left in doubt [\[20\]](#) .

The most important of these letters, that is to say the original French translation certified by five notaries royal and sealed is preserved in the treasury of the Charters (National Archives, carton J, 427, n ° 18).

Here, moreover, is the text of this document, which has not yet been exactly published:

“To Sanson, son of Helias, a Jew, from the king of Granada. You told us that you gave 'to meiseaus' through Saint-Jacques all the gold that we have hatched for you ". If you tell us that it is our pleasure that you pay them well, that you have told us that CXV meisel por eus and por the others have taken the oath. And we have sent to Habram and Jacob III his first orders to have, if you ask that you give them without fault. And you know that Jacob and Acarias behaved with us between mons. If you tell you to take the venom that we have brewed for you and put it in cisterns, peas and fountains, and if you don't have enough medicine, I will give you enough. And we promised you to return the land of promise, and we will tender it to you. And I send you something else that you dwell in the water that kings drink and use, and do not spare no one having to give to those who will give and will spawn

these poisons, but the need is hastily faced, quar I will trametra you hor and havoir in such abundance as you wish, and do not doubt the costs of missions, but the need is faced. And these letters be shown to Aron le juyf, and you put everything together to oïr this word. And you are greeted by the king of Grenada, who begs you to be killed with a willingness and a willingness. but the need is opposite. And these letters be shown to Aron le juyf, and you put everything together to oïr this word. And you are greeted by the king of Grenada, who begs you to be killed with a willingness and a willingness. but the need is opposite. And these letters be shown to Aron le juyf, and you put everything together to oïr this word. And you are greeted by the king of Grenada, who begs you to be killed with a willingness and a willingness.

"From the king of Thunes. Hello to my brothers and their children. Try to do the work you know well, so that I will pay you enough money and money for the expense. And if you wanted me to drag your children, I would keep them like my horn. You know that this agreement of us, of the Juys and of the sick took place behind the day of Pasques Flories. Do not leave any money that does not poison the crestians. And at the oath to make were LXXV Juyf and sick, if as you know. We greet you and your brothers, who are our loyal brothers, and we greet the little ones and the big ones.

"Magister Petrus of Accra, phisicus, juratus ad sancta Dei evangelia dictam litteram manu and lingua arabica scriptam veraquote eaponere, ipsam exposed in lingam gallicam forma et mode superius declarato, die jovis post festum apostolorum Petri et Pauli, anno Domini Me CCC ° vicesimo primo, in presentia vir, nobilis domini Franconis de Aveneriis, militis, domini nestri regia baillivi Matisconensis, in castre Matisconensi, domini-Petri Mau. relli, ejusdem domini regis clerici, judicis majoris emerged and appealed. lationum Lugduni, domini Bartholomei de l., archi4iaconi, ei Guioti de Albaspina, cantoris Matisconensis, Stephani Verinci, Guillelmi de Nuyz, Petri Pule and johaunis de Cabannis, notariorum regiorum.

"Ego vero Guillelmus de Nuys, clericus, auctoritate regia pu. blicus notarius and juratus, expositioni suprascripte, per diclum magistrum Petrum, ut premittitur, facte, una cum Petro Pulede Matiscone, Stephano Verinci and johanne do Cabanis, clericis, nota. rus regiis and testibus scriptis, interfui vocatus and rogatus, teste hoc signo meo. "

(Seing of the notary.)

"Et ego Perronetus Pule de Matiscone, clericus, auctoritate regia publicus notarius et juratus, suprascripte expositioni dicte littere, per dictum magistrum Petrum, ut premittitur, facte, interfui una cum dictis Guillelmo de Nuys, Stephano Verinci and johanicis de Cabannis, notariiser regiis, vocatus and rogatua, teste hoc solito signo meo. "

(Seing of the notary.)

"Et ego vero Johannes de Cabanais, clericus, auctoritate regia publicus notarius et juratus, expositioni suprascripte, per dictum magistrum, ut premittitur, facte, una cum Petro Pule, Guillelmo de Nuis, Stephano Verinci, de Matiscone, clericis, notariis regiis et testibus scriptis, interfui vocatus and rogatus, teste hoc signo meo. "

(Seing of the notary.)

"Et ego, Stephanus Verynci, de Matiscono, clericus, auctoritate regia publicus notarius et juratus, supradicte expositioni dicte littere, per dictum magistrum Petrum, ut dictum est, facte, interfui una cum dictis Guillelmo de Nuiz, Johanne de Cabannis, Petro Pule, notanis regits, vocatus and rogatus, teste hoc solito tigno meo. "

(Seing of the notary.)

And our Petrus de Lugnyaco, civis Matisconensis, tenens aigil. June commune excellentissimi regis Francie in baillivia Matisconensi censtitutum, cum nobis statement of exposure suprascripte littere, script arabica linen, per dictum magistrum Petrum de Acra, ut suprascriptum est, in lingua gallicane facte, per fidelem relacionem dictorum notariorum regionum, quibusis super hoc and fidem plenariam adhibemus, si, illum commune predictum presentibuc litteris duximus apponendum. Datum sono and die jovis predictis. "

(Seal of the royal bailiwick of Macon, in red wax, on double parchment tail.)

Other documents in any case confirm these relations.

To guide us in the appreciation of what happened, writes M. Rupert in his learned work *The Church and the Synagogue* , we have before us a monument taken from the compilers of the *Fastes of Bohemia* and published by Marquar and Freher. . The statement of facts is attached to the letter of *leprosis* of Pope John XXI. In this letter, which dates from the same year of 1351, the Sovereign Pontiff reproduces a report addressed to him by Philippe, Count of Anjou and which speaks of the various means implemented by the Jews to harm Christians.

"Finally the next day," said Philippe, "the people of our county broke into the Jews about the drinks (*impotationes*) they had composed for the use of Christians. While carrying out active searches in the house of the Jews, in one of the dwellings which belonged to the Jew Bananias, in a dark place of the

house, in a small chest where were his treasures and his secrets, one found a skin of sheep or parchment covered with writing on both sides. The seal, which was gold and weighed 19 florins, was held by a red silk cord. On the seal was represented the figure of the crucifix, in front of which a Jew appeared in a posture so ignominious and so dishonest that I am ashamed to describe it.

"Our people would not have paid attention to the contents of the letter, if suddenly and by chance they had not been struck by the length and breadth of this seal. Newly converted Jews translated the letter. Bananias himself and six other sufficiently educated Jews made the same translation, not by themselves, but constrained by fear and by force. Then separated and put to torture, Bananias and his companions persevered in presenting the same translation. Three clerics educated in theological science and in the Hebrew language finally translated the letter into Latin. "

The letter was addressed to the Prince of the Saracens, master of the East and Palestine, seat of the Jewish nation, and whose power extended to Granada, Spain. They demanded that a treaty of friendship be concluded between the Jews and the Saracens, and showing the hope of seeing the two peoples united one day in the same religion, the prince was asked to be good enough to restore to the Jews the land of their ancestors. It read:

The Christian nation obeys the son of a base and poor woman of our people, who unjustly usurped our inheritance and that of our fathers.

When we have forever brought this nation under the yoke of our rule, you will restore us to our great city of Jerusalem, Jericho and Ai, where the sacred ark rests. And we can raise your throne over the kingdom and the great city of Paris, if you help us achieve that goal. In the meantime, and as you will be able to assure yourself from your noble viceroy of Granada, we have worked at this work by skillfully throwing poisonous substances into their drinks, powders composed of bitter and pernicious herbs, throwing poisonous reptiles in waters, in wells, in cisterns, in fountains, and in streams, so that Christians, one after another and each according to his constitution,

We came to the end of this project particularly by distributing considerable sums to a few poor people of their religion who are called lepers. But these wretches suddenly turned against us, and seeing themselves surprised by the other Christians, they accused us and exposed the whole fact. Nevertheless, there remains this glorious point for us, it is that these Christians had poisoned their brothers, certain mark of their discords and their dissolutions.

This letter still contains a significant passage.

You will soon be able, with the help of God, to cross the sea, to go to Granada, and to extend over the rest of the Christians your magnificent sword with a mighty hand and an invincible arm. And then you will be seated on the throne in Paris, and at the same time, once again free, we will possess the land of our fathers that God promised us and we will live in harmony under one law and one God. From that time on, there will never be any more anguish or sorrows, for Solomon said: "He who walks united with one God, he has only one will with him. David adds: "Oh! how good and sweet it is to live together like brothers! Our holy prophet Hosea spoke thus in advance of Christians: "Their hearts are divided and because of this they will perish. "

The hatred of the crucifix which is the dominant feeling of the Jew is there entirely, the Semitic policy is also very clearly exposed there. Use a foreign prince, whether it be a Napoleon I against Germany or a William against France, as a point of support, make Christians beat among themselves and bring by these divisions the triumph of a race of which all children hold tightly together by the hand - such has been the constant doctrine of the Jews, and to it they owe all their success.

Europe obviously went through at the end of XIIIth century and beginning of the XIVth century a crisis analogically to the one we are going through at this moment, where the high banking, Freemasonry, the Cosmopolitan Revolution, all three in the hands of the Jews, are working towards the same end by different means. It came up against this claim of the Jew to take away both from Christians and the religious idea which helps to do without money and money all the more necessary as we only believe in one life. all terrestrial.

The suddenness of decision shown by Philip the Fair in arresting the Templars everywhere saved Christianity from Semitism, as the victory of Charles Martel at Poitiers had saved it from the same scourge six centuries before, like a vigorous and simultaneous blow struck on the Jews by all the rulers of Europe would still save it today.

The Jews, in turn driven out and recalled, still appeared among us for some time. Under Philippe de Valois, they tried to use their fiscal genius by making them tax collectors. John the Good on arriving at the throne seems to have wanted a decisive test and he attempted it under very striking conditions of loyalty. The Jews were guaranteed a stay of twenty years and the son of King John, Count of Poitiers, was made guardian of their privileges. Charles V and Charles VI confirmed these arrangements.

With their incredible stubbornness in evil, the Jews continued to pursue their manifold intrigues. They began to ruin the country again through usury, they procured hosts to desecrate them, they slaughtered children on Good Friday. Naturally the less patient people now howled, the preachers thundered and the kings again had to adopt protective measures.

Charles VI finally took, on September 17, 1394, a final expulsion order, he banished the Jews from his States in perpetuity and forbade them to remain there under penalty of life.

This expulsion, as pointed out in his book *Des Juifs en France*, M. Haliez, which is nevertheless favorable to the Israelites, differs absolutely from the preceding ones in its character as in its results. "She was not motivated by the love of profit and the spirit of pillage and what proves it is that all the debts of the Jews had to be paid to them. It seems that we wanted to faithfully execute the ordinances which, since King John, had authorized them to stay in France, because it should be noted that the time limits fixed by these laws were almost expired when the banishment was ordered. "

To allow the Jews to liquidate their affairs, their stay was even extended for two years, after which they had to leave France forever.

This date of 1394 is one of the most important dates in our history. The kings have in turn tried severity and gentleness, it is now proven that the Jew cannot acclimatize in France. The most diverse races, Celts, Gauls, Gallo-Romans, Germans, Franks, Normans, merged into this harmonious whole which is the French nation, they relaxed their angles, they brought their qualities, they naturally tolerated their defaults. Only the Jew could not enter into this amalgamation. France said to him: "My friend, we cannot get along, let's go our separate ways and good luck! "

There is intolerance there, no doubt, but not intolerance in the religious sense of the word, since the most formidable adversaries of the Jew have been princes like Philip the Bel, more political assuredly than mystical, there is intolerance in the sense that science attributes to this term when it says: "The subject cannot tolerate such and such a substance." France cannot tolerate the Jew, she returns him, she will not receive him until a long time after wrapped up in a whole philosophical humanitarian literature and will be very ill if she does not die of it.

Thanks to the elimination of this poison, France, which is still plunged into the horrors of the Hundred Years War, will quickly reach an incredible degree of prosperity, it will become the great European nation, reign by arms, by letters, by the arts, by exquisite courtesy, by taste, by the

charm of his benevolent and sociable nature, by his originality of good company which is so accommodating to the ideas of others. She will be the arbiter, the model, the envy of the whole world, she will count among her sons glorious generals, illustrious ministers, incomparable writers, she will have triumphs and setbacks, but honor will always be saved, she will not be free from vices but from those vices which do not abate, and when she runs into battle it will not be for the good Mexicans, nor for good Tunisians. With her, everyone will be if not rich, at least happy, because the Jew will not be there to exercise his usurious parasitism on the work of others. In a word, from 1394, when it drove out the Jews, France will always go up. From 1789, when she took them up again, she went down ceaselessly ...

1. *The Judaism as a race and as a religion .*

2. *It is a softened variant of the famous thesis supported by Disraeli in his Essay on the political life of Lord Georges Bentinck .*

According to him, the Jews brought everything to the world; they would have brought everything to the world, they would have civilized by themselves immense races, like the Teutonic race and the Slavic race. In a few years we will teach this in our colleges and it will be an article of faith in all the academies where the Jews will impose it, it is still possible to affirm that this thesis is absolutely insane.

This is the main passage from Disraeli.

"The relations existing between this race of Bedouins, who, under the name of Jews, are found in all parts of Europe and the Teutonic, Slavic and Celtic races which occupy this part of the world, will one day form one of the most remarkable chapters of a philosophical history of man.

"The Saxons, Slavs and Celts adopted most of the customs of these Arab tribes, as well as their entire literature and religion, so they are indebted to them for most of what regulates, charms and softens manners. "

3. *We have a testimony of the preoccupation of the Jews to be attached to the Celtic element in Nostradamus, Jew of origin, who, in his curious Centuries , predicted the reign of a monarch who would be called the Great Celtic .*

4. *" Nec etiam ipso Judeorum Parisiensium excæcata defuit Synagoga, quæ legis litteram rotulam scilicet velatam offerens ab re ejus hanc misericordiae and pietatis obtained supplicationem: Auferat Deus omnipotens velamen has cordibus vestris . »(Suger Lecoy de la Marche edition.)*

5. *Regarding this figure, Mr. Albert Kuhn said in a meeting of the Israelite Alliance, a few words which deserve to be reproduced. "Where does it come from," he said in 1870, "where does it come from, we asked ourselves, that Russia and Poland have 3,000,000 Jews, while France has at most 120,000, England 60,000?" 'Italy 45,000. You have to go back to the beginning of the twelfth century, the sad days*

of the Crusades and the days of the middle ages, to find the answer. Until the fourteenth century, France alone contained 800,000 Jews, who were driven by different and successive circumstances to Germany and the banks of the Rhine first, and at the time of religious persecutions to Poland, which at that time, united in a vast kingdom,

"Their influence became so preponderant that once, when the Palatins and the nobles gathered to elect after the death of their king, in accordance with the elective constitution, another sovereign could not agree in this choice, they appointed, on the proposal of one of them, Rabbi Schaul Wahl, a Jew renowned for his intelligence and his probity, as provisional king, with the faculty of appointing the one who was to be definitively king of Poland. And so it was that a Jew, ancestor of Samuel's family, of London, was one night King of Poland. "

The answer to this sort of question is simple. It was because France had 800,000 Jews that she drove them out to exist. It is because it chased them away that it became the largest nation in Europe. It is because Poland took in these Jews that, given over to conspiracies and anarchy, she disappeared from the ranks of peoples. It is because France in turn took back these Polish Jews that it is in the process of perishing.

6. *In dilati tantum sunt quod totius fere medietatem civitatis sibi vindicaverunt.* Rigord: by Gestis Philippi Aug. Volume XVIII of the Historians of France .
7. We will consult fruitfully on this subject, in addition to the work of Renan published in volume XXVII, *de la France littéraire: les Juifs du Languedoc*, by M. Gustave Saige. The work attests to serious research, but we regret the absence of any philosophical point of view, the comparison between the past and the present, which alone give value and usefulness to history which otherwise would not is just a compilation of documents.

The author seems to accept this fable of the Jew, suddenly persecuted by people to whom he would have done nothing. Or feels, in a word, on each page, the timidity of someone who does not dare to write a line which could harm him near the masters of the day. This perpetual fear appears among all our scholars concerned about their future, with a few exceptions like M. Valois, who spoke clearly and with good sense of the Talmud affair, it constitutes our young historical school in a state of inferiority vis-à-vis - vis-à-vis the foreigner, and particularly Germany, who dares to say to the Jew: "This is who you are, this is the trick you wanted to play on Christians who have used reprisals against you." "
8. Count Charles II of Provence banished the Jews from his states because of their usury, their scandals, "*et quia cum multis mulieribus christianis se nefarie commissceb int* (Arch. Nat. P. 1334, ne 1, fe 9).
9. All peoples were forced to adopt similar measures. Ptolemy Philopator had an ivy leaf printed on the bare skin of the Jews in honor of Bacchus, the Kaliphs forced them to wear a piece of yellow cloth on their clothes, in other countries, they were required to have on the chest the simulacrum of a wheel, the long sleeves, the red or yellow hat with a horn for women.

There would be a lot to say about the yellow cockade. We see, by several royal ordinances, in particular by the letters of King John to Bayle de Montpellier in 1362, that the Jews concealed it under a fold of their clothes, wore it smaller than the regulatory size, etc. Under King René in Provence, they obtained by dint of money not to wear more than a small round of wire as wide as a large silver belt and only in the

cities. This circle became smaller and smaller, so much so that in 1472, it was necessary to restore the old rose window.

10. *Excerpta Talmudica* , Bibl. nat. ms. Latin 16338. *The Revue des Etudes juives* has itself recognized the correctness of these quotations.
11. Here is the original text of the article concerning the Jews in the ordinance of 1254: "Ceterum ordinationem factam observari districte precipimus, quae talis est: Judei cease ab usuris et blasphemiiis, sortilegiis et characteribus; etiam Talomus (for Talmudus; the printed copies carry talibus which means nothing) quem alii libri in quibus inveniuntur blasphemie comburantur; and Judei qui hoc servare noluerint expellantur, and transgressores legitime puniantur. And living omnes Judei de laboribus manuum suarum vel de negociacionibus sine terminis vel usuris. "
We gave the Jews, or seen, freedom of trade, but they were not allowed to wear. The word characteribus designates magical characters, witchcraft practices. This text is found at Arch. nat. J.-J. 30 af ° 199. v °.
12. *The Valley of Tears, chronicle of the sufferings of Israel since its dispersion until our days*, by master Josepà Ha-Cohen, doctor of Avignon (1575), published for the first time in French, by Julien Sée.
13. Monograph of the box set of M. le Duc de Blacas . - Continuation of the Monograph of the box or evidence of Manichaeism of the Order of the Temple .
Regghelini de Chia, zealous Mason, very hostile to the Church, also explains quite well how these candid souls of Crusader knights came under the influence of the East and allowed themselves to be taken in captious exegesis, in the treacherous arguments of the enemies of Christ . Masonry considered as the result of the Egyptian, Jewish and Christian religions
14. Doc. in volume II.
The knights worshiped, in addition, an oriental idol in figura Bafometi , a kind of monstrous head which seems to be a reminiscence of the strange Phoenician deities.
15. *The order of Freemasons betrayed and the secret of the Mopses revealed* , in Amsterdam, MCCC LVIII. Plate VII represents the reception of a lady in court dress, who wears a blindfold, and to whom the dog was presented to kiss.
16. In the provinces, we learn from the author of the *Brothers Three Points* , we still practice in the lodges the test of the Goat of Solomon. The Venerable said gravely to the recipient, to whom care had been taken so far not to play any trick: "Sir, we have the goat which served as a nurse to King Solomon, this goat by a benefit as miraculous as it was providential, is still alive and the Masons drink with delight his milk, he reminds them, in fact, of a great monarch whose history is intertwined with that of Freemasonry. You will kneel down very low, and you will have the honor of suckling from one of the sacred breasts of Solomon's goat. The unsuspecting layman puts himself in the desired position, and he opens his mouth, believing that he will be presented with a suitably suitable goat's udder, their lips are applied to the muddy butt of a dirty goat.
17. Like all beings of fate, Marie-Antoinette had presentiments which did not deceive her, she felt an instinctive fear for this tower of the Temple. "I have always been so terrified of this tower," she said, "at

the end of 1795," that I have asked the Comte d'Artois a thousand times to have it knocked down. It was a hunch of how much we would have to suffer there. "

18. *The great chapter of Stockholm claims to have the autograph testament of Jacques Molay, in which he established the continuation of the mysteries of the Templars, under the guise of the mystical brotherhood of the Masons.*

19. *Cont. G. de Nang. ann. 1321, page 78.*

20. *If one published the letters exchanged between the Jew Elias Mussali and the Jewish bankers and statesmen who organized the expedition to Tunisia, one would undoubtedly find things stronger than that against the dogs of Christians who were have them killed in order to procure millions for the Camondos and the Hirsches.*

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Last edited 2 years ago by Wuyouyuan

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